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# Conscience And Casuistry In Early Modern Europe

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The Abuse of Casuistry  
Conscience, Equity and the Court of Chancery in Early Modern England  
The Conscience  
Conscience and Its Problems  
The Whole Treatise of the Cases of Conscience Distinguished Into Three Bookes  
The Conscience  
Gender, Society and Print Culture in Late-Stuart England

*Conscience  
And Casuistry  
In Early  
Modern  
Europe*

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## **A MORALLY COMPLEX WORLD**

Liturgical Press  
The Bible was, by any measure, the most important book in early modern England. It preoccupied the scholarship of the era, and suffused the idioms of literature and speech. Political ideas rode on its interpretation and deployed its terms. It was intricately related to the project of natural philosophy. And it was central to daily life at all levels of society from parliamentarian to preacher, from the 'boy that driveth the plough', famously invoked by Tyndale, to women across the social scale. It circulated in texts ranging from elaborate folios to cheap catechisms; it was mediated in numerous forms, as pictures, songs, and embroideries, and as

proverbs, commonplaces, and quotations. Bringing together leading scholars from a range of fields, The Oxford Handbook of the Bible in Early Modern England, 1530-1700 explores how the scriptures served as a generative motor for ideas, and a resource for creative and political thought, as well as for domestic and devotional life. Sections tackle the knotty issues of translation, the rich range of early modern biblical scholarship, Bible dissemination and circulation, the changing political uses of the Bible, literary appropriations and responses, and the reception of the text across a range of contexts and media. Where existing scholarship focuses, typically, on Tyndale and the King James Bible of 1611, The Oxford Handbook of the Bible in England, 1530-1700 goes further, tracing the vibrant and shifting landscape of biblical culture in the two centuries following the

Reformation.  
[Contexts of Conscience in Early Modern Europe, 1500-1700](#) Palgrave Macmillan

From the late fifteenth century onwards, scholars across Europe began to write books about how to read and evaluate histories. These pioneering works grew from complex early modern debates about law, religion and classical scholarship. Anthony Grafton's book is based on his Trevelyan Lectures of 2005, and it proves to be a powerful and imaginative exploration of some central themes in the history of European ideas. Grafton explains why so many of these works were written, why they attained so much insight - and why, in the centuries that followed, most scholars gradually forgot that they had existed. Elegant and accessible, *What Was History?* is a deliberate evocation of E. H. Carr's celebrated Trevelyan Lectures, *What Is History?*.

## **THE OXFORD HANDBOOK OF THE BIBLE IN EARLY MODERN ENGLAND, C. 1530-1700**

BRILL

Linking the decline in Church authority in the late seventeenth and early eighteenth centuries with the increasing respectability of fiction, Carol Stewart provides a new perspective on the rise of the novel. The resulting readings of novels by authors such as Samuel Richardson, Sarah Fielding, Frances Sheridan, Charlotte Lennox, Tobias Smollett, Laurence Sterne, William Godwin, and Jane Austen trace the translation of ethical debate into secular and gendered terms. Stewart argues that the seventeenth-century debate about ethics that divided Latitudinarians and Calvinists found its way into novels of the eighteenth century. Her book explores the growing belief that novels could do the work of moral reform more effectively than the Anglican Church, with attention to related developments, including the promulgation of Anglican ethics in novels as a response to challenges to Anglican

practice and authority. An increasingly legitimate genre, she argues, offered a forum both for investigating the situation of women and challenging patriarchal authority, and for challenging the dominant political ideology.

### **Moral Conscience Through the Ages**

Routledge

It is no accident that some variation of the question 'What should I do?' appears in over three-quarters of the comedic plays of the Spanish Golden Age. Casuistical dialogue was a concern, even an obsession, of Spanish playwrights during the seventeenth century, many of whom were educated by Jesuit casuists. *Conscience on Stage* is a study of casuistry or case morality as the foundation for a poetics of seventeenth-century Spanish comedias. Hilaire Kallendorf examines the Jesuit upbringing and casuistical education of major playwrights of the Spanish Golden Age, many of whom were also priests, and introduces the vocabulary of casuistry, as expressed in both confessors' manuals and in stage plays. Engaging issues of class, gender, and age to

explore scenes of advice-giving and receiving, she demonstrates how the culture-specific construct of 'conscience' in early modern Spain can be recovered by means of a Foucauldian genealogy, which enlists the skills of philology at the service of a larger vision of the history of ideas. This study outlines and reiterates the relationship of theatre to casuistry, the Jesuit contributions to Spanish literary theory and practice, and the importance of casuistry for the study of early modern subjectivity.

### **CASUISTRY AND MODERN ETHICS**

Westminster John Knox Press

Judicial equity developed in England during the medieval period, providing an alternative access to justice for cases that the rigid structures of the common law could not accommodate. Where the common law was constrained by precedent and strict procedural and substantive rules, equity relied on principles of natural justice - or 'conscience' - to decide cases and right wrongs. Overseen by the Lord Chancellor, equity became one of the twin pillars of the English legal

system with the Court of Chancery playing an ever greater role in the legal life of the nation. Yet, whilst the Chancery was commonly - and still sometimes is - referred to as a 'court of conscience', there is remarkably little consensus about what this actually means, or indeed whose conscience is under discussion. This study tackles the difficult subject of the place of conscience in the development of English equity during a crucial period of legal history. Addressing the notion of conscience as a juristic principle in the Court of Chancery during the sixteenth and seventeenth centuries, the book explores how the concept was understood and how it figured in legal judgment. Drawing upon both legal and broader cultural materials, it explains how that understanding differed from modern notions and how it might have been more consistent with criteria we commonly associate with objective legal judgement than the modern, more 'subjective', concept of conscience. The study culminates with an examination of the chancellorship of Lord Nottingham (1673-82),

who, because of his efforts to transform equity from a jurisdiction associated with discretion into one based on rules, is conventionally regarded as the father of modern, 'systematic' equity. From a broader perspective, this study can be seen as a contribution to the enduring discussion of the relationship between 'formal' accounts of law, which see it as systems of rules, and less formal accounts, which try to make room for intuitive moral or prudential reasoning.

[Donne and the Politics of Conscience in Early Modern England](#) BRILL

Using hitherto unconsidered source materials from late antiquity to the early modern period, this volume charts new views about the role of penance in shaping western attitudes and practices for resolving social, political, and spiritual tensions, as penitents and confessors negotiated rituals and expectations for penitential expression. *Casuistry and Tragedy* Cambridge University Press

Thought about lying and perjury became increasingly practical from the end of the twelfth century in Western

Europe. At this time, a distinctive way of thinking about deception and false oaths appeared in the schools of Paris and Bologna, most notably in the *Summa de Sacramentis et Animae Consiliis* of Peter the Chanter. This kind of thought was concerned with moral dilemmas and the application of moral rules in exceptional cases. It was a tradition which continued in pastoral writings of the thirteenth century, the practical moral questions addressed by theologians in universities in the second half of the thirteenth century, and in the *Summae de Casibus Conscientiae* of the late Middle Ages. *Lying and Perjury in Medieval Practical Thought* argues that medieval practical ethics of this sort can usefully be described as casuistry - a term for the discipline of moral theology that became famous during the Counter-Reformation. This can be seen in the origins of the concept of equivocation, an idea that was explored in medieval literature with varying degrees of moral ambiguity. From the turn of the thirteenth century, the concept was adopted by canon lawyers and

theologians, as a means of exploring questions about exceptional situations in ethics. It has been assumed in the past that equivocation, and the casuistry of lying was an academic discourse invented in the sixteenth century in order to evade moral obligations. This study reveals that casuistry in the Middle Ages was developed in ecclesiastical thought as part of an effort to explain how to follow moral rules in ambiguous and perplexing cases.

**Revolutionary England and the National Covenant**

Univ of California Press  
This work argues that casuistry provided an important resource for Donne and others caught in the welter of conflicting laws and religions in post-Reformation Europe. Focussing on Donne's works, the book also examines the political, historical, and theological discourses in which Donne's view of authority and interpretation took shape.

Some Important Cases of Conscience Answered at the Casuistical Exercise, on Wednesday Evenings, in Little St. Helen's, Bishopgate-street Image  
New studies offer a revisionist interpretation

of Donne's career, making a polemical case for studying the full range of his writings. During his life, John Donne occupied a range of professional positions, in all of which he produced writings considered by his contemporaries to be worthy of interest, collection and annotation. Donne's lifetime also coincided with the period during which the notion of the profession became increasingly significant. This volume makes a strong argument for the importance of Donne's professional writings to our understanding of his oeuvre and of the culture of late sixteenth- and early seventeenth-century England. Studying in depth his remarkable use of a wide range of terms and even whole vocabularies - legal, theological, and medical, among others - it shows how Donne moulded his identity as a professional intellectual with the languages that were at hand. A tightly focussed series of essays by scholars of international reputation and younger experts in the field, John Donne's Professional Lives contains new discoveries and fresh interpretations. It offers a revisionist interpretation of Donne's

career and makes a polemical case for studying the full range of his writings. Contributors: JAMES CANNON, DAVID CUNNINGTON, LOUISA. KNAFLA, PETER MCCULLOUGH, JESSICA MARTIN, JEREMY MAULE, MARY MORRISSEY, STEPHEN PENDER, JEANNE SHAMI, ALISON SHELL, JOHANN P. SOMMERVILLE. DAVID COLCLOUGH is a lecturer at Queen Mary, University of London.

*Conscience in Early Modern English Literature*  
BRILL

This volume examines the distinctive and important role played by humanism in the development of early modern philosophy. Focusing on individual authors as well as intellectual trends, this collection of essays aims to portray the humanist movement as an essential part of the philosophy of the 15th, 16th and 17th centuries.

Conscience, Equity and the Court of Chancery in Early Modern England  
Conscience and Casuistry in Early Modern Europe  
Reprint of the original, first published in 1872.  
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missing pages or inferior quality. Our aim is to preserve these books and make them available to the public so that they do not get lost.

### **LYING AND PERJURY IN MEDIEVAL PRACTICAL THOUGHT**

Cambridge University  
Press

The late scholastics, writing in the Baroque and Early Modern periods, discussed a wide variety of moral questions relating to political life in times of both peace and war. Is it ever permissible to bribe voters? Can tax evasion be morally justified? What are the moral duties of artists? Is it acceptable to fight in a war one believes to be unjust? May we surrender innocents to the enemy if it is necessary to save the state? These questions are no less relevant for philosophers and politicians today than they were for late scholastic thinkers. By bringing into play the opinions and arguments of numerous authors, many of them little known or entirely forgotten, this book is the first to provide an in-depth treatment of the dynamic and controversial nature of late scholastic applied

moral thinking which demonstrates its richness and diversity.

A New History of Penance  
Cambridge University  
Press

A Morally Complex World covers the methodology of moral theology; basic concepts such as conscience and moral agency; natural law and moral norms; how the Bible can be used in Christian ethics; how to dialogue on contested ethical issues; how to consider sin and moral failure; and how to mediate moral principles and moral teaching in a pastorally sensitive manner in concrete life situations.

**The Abuse of Casuistry**  
Boydell Press

Richard Sorabji presents a unique discussion of the development of moral conscience over a period of 2500 years, from the playwrights of the fifth century BCE to the present. He addresses key topics including the original meaning and continuing nature of conscience, the ideas of freedom of religion and conscience with climaxes in the early Christian centuries and the seventeenth, the disputes on absolution or 'terrorisation' of conscience, dilemmas of

conscience, and moral double-bind, the reliability of conscience if it is shaped by local custom, and modern opposition to the idea of conscience and its role in legislation.

University of Toronto  
Press

One deep problem facing the Catholic Church is the question of how its teaching authority is understood today. While Rome continues to teach as if its ecclesiastical authority were unchanged from the days before Vatican II (1962-1965), the majority of Catholics take a far more independent line, and increasingly understand themselves as the final arbiters of decision-making, especially on ethical questions. This book explores the historical background and present ecclesial situation, explaining the dramatic shift in attitude on the part of contemporary Catholics in the US and Europe.

### **CONSCIENCE, EQUITY AND THE COURT OF CHANCERY IN EARLY MODERN ENGLAND**

Oxford University Press  
Reprint of the original,  
first published in 1872.  
The publishing house  
Anatiposi publishes



historical books as reprints. Due to their age, these books may have missing pages or inferior quality. Our aim is to preserve these books and make them available to the public so that they do not get lost.

**The Conscience** Oxford University Press

In the early modern period, the conscience stood as a powerful mediator between God and man, directing and judging moral actions. This collection conveys the breadth of the conscience's jurisdiction, analyzing its impact on politics, religion, science, and the understanding of

gender and sexuality. It demonstrates how individuals resolved ethical problems in these areas through applying the methods of casuistry, the branch of theology devoted to resolving difficult moral cases.

However, casuistry itself was challenged by newer sources of moral guidance.

Conscience and Its Problems BoD – Books on Demand

Conscience and Casuistry in Early Modern Europe Cambridge University Press

*The Whole Treatise of the Cases of Conscience Distinguished Into Three*

*Bookes* Paulist Press  
Long ghettoized within British and Irish studies, Catholicism and Recusancy in Britain and Ireland demonstrates that, despite many challenges and differences among them, English, Scottish, Welsh, and Irish Catholics formed strong bonds and actively participated in the life of their nations and their Church.

**The Conscience**

Bloomsbury Publishing  
An introduction to Catholic theological ethics through the lens of its historical development from the beginning of the church until today.

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